

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH. TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

HARTFORD, FRIDAY, JUNE 18, 1847. NEW SERIES. VOL. X. NO. 15.

Christian Secretary. PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE CORNER MAIN AND AVENUE STREETS.

From the Am. Messenger. A Sinner at the Church. Solomon says, "I saw the wicked buried, who had come and gone from the place of the holy." Eccl. 8: 10. The moral, amiable man, we are now considering, is not yet buried: That event is yet to come. He is now going and coming from "the place of the holy"—where the pious meet to worship God; where God comes to meet his people; where holy services are performed; where holy communion is enjoyed; where preparation is made for the holy assemblies and employments of heaven. He helps to build the house, and support its ministry. He regularly attends the public exercises; is an attentive hearer; and understands and approves the doctrine, and order, and public duties of the house. Year more; he sometimes feels sharp conviction, and is afraid of being lost. He is not a new creature in Christ Jesus, and feels himself to be liable to die in sin. He may die, and be "buried," and in hell lift up his eyes, being in torment. He goes and comes. He makes no disturbance. He countenances nothing unbecoming. He finds no fault with the preaching. He speaks not of the faults of Christians. We respect and love him, and greatly desire his salvation. O that he might be converted, and live before the Lord! But, 1. He is destitute of spiritual discernment. He is "the natural man," still and "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 15. Intellectual beauty, propriety, and fitness, he perceives, understands, and approves; but the holiness of God's truth, law, and character, he does not receive. The excellency of Christ, as "the Lord our righteousness," reliance on him, and devotion to him, as "all his salvation and all his desire," he does not feel, so as to esteem and love him supremely. To the new nature, repentance, faith and new obedience, he is experimentally and practically a stranger.

2. He does not worship in spirit and in truth. While his understanding is informed, and his judgment satisfied, his soul is not drawn forth after God as his supreme delight and portion. The glory of God he does not behold; nor can he say in heart, "O how love I thy law." "How sweet are thy words to my taste;" "more to be desired than gold; yea, than much fine gold." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee?"

3. He does not enjoy holy communion with God and his people. "Enoch walked with God." "Noah walked with God." Communion is the common interest and happiness which friends enjoy in each other. They meet together as friends. They sit and talk together as friends. They communicate and receive mutually each other's thoughts, emotions and counsels. So God and his people commune in the sanctuary. They mutually love each other, and the same things. Thus they walk together. "But how can two walk together, except they be agreed?" The sinner has another interest, in which God finds no pleasure. The world engrosses his thoughts, affections, and pursuits. His heart is not with God.

4. He is not prepared for the sanctuary above. A kind of indefinite opinion he may have of heaven, as a place of happiness. But to the particulars which go to make up that happiness, he is experimentally a stranger. As communion with God and his people is no part of his happiness on earth, so has he no conception of the same as an essential part of the happiness of heaven. "That they may behold my glory," prayed the Saviour for his people's presence with him in heaven. But this man does not see the glory of Christ at all. Nor has he any just thought of it as filling heaven with holy delight and joy. Much rather would he have heaven like earth, than to have earth like heaven. The essential thing is wanting in his preparation for heaven—a taste for the enjoyment of heaven.

Thus the sinner, of whom we speak, is the same in the family, on the Sabbath, with his books, and at church. He is amiable, but defective in the essential requisites for the service and enjoyment of God. He is an unregenerate man; and therefore, "he cannot see the kingdom of God." The Lord Jesus wept over such an one. He is of an earthly mind. He desires to be saved; but his self-righteousness is a garment in which he hopes to appear

at the marriage of the King's Son. "He goes to, and comes from, the place of the holy;" but without an essential change he will be buried with the wicked. We see him always, when at the church. We weep and pray over him. Lord, open his eyes, that he may see.

From the Cross and Journal. Family Prayer. "Come to the place of prayer! Parents and children come and kneel before Your God, and with united hearts adore Him whose alone your life and being are."

The family altar! How many delightful and hallowed associations cluster around it! It is the altar of the household, where parents and children bow together in devout adoration, where blessings are supplicated, and the sweet incense of praise goes up to heaven.

Joshua of old, was not content to serve God alone; he would have his household engage in that service with him. God should be worshipped in the family. There is something peculiarly delightful in the devout gathering of a family around the family altar, to read God's word, and bow in solemn reverence in his presence. God is there. Angels hover around the hallowed spot; and there, as in the case of Noah, when he went forth from the ark, and built an altar and offered of the clean beasts that were with him, the Lord smells a sweet savor, and turns away his snuff. God hangs over such a scene the bow of his mercy, the abiding token of his presence.

Who does not feel that there is beauty, and blessedness, and excellency in the scene so faithfully depicted by one of Scotland's bards, when the patriarchal sire of the family with the venerated Bible of the household—

"Those strains that once did sweet in Zion glide, He wales a portion with judicious care, And 'let us worship God!' he says with solemn air. Then kneeling down to heaven's Eternal King, The saint, the father, and the husband prays, Hope 'springs exulting on triumphant wing,' That thus they all shall meet in future days."

How can the pious father, with a growing household around him neglect this solemn, useful, and delightful duty! But there are some that do. We were pained but a short time since to hear a case, where a father had been for some years a professed follower of Christ, and upon some of whose children God had mercifully set the seal of his pardoning grace, and who would delight to see an altar to the living God erected in the family, but no such altar had they to offer their praise upon. Can it be said of such a parent that he is faithfully training his household? Will his still unconverted children be likely to be impressed with the importance of seeking Christ, and worshipping the Lord of hosts?

While reflecting upon what we would say to such parents, we came across the following touching incident, which is so directly in point, we commend it to their attention, and for the present leave the subject to their reflection.

"The father was one of those still men who, much as he thought of company, carried on his part of the conversation in brief questions, and monosyllabic answers. He had deceived himself into the belief that his talents were not such as to make it his duty to conduct family worship. With this view he had lived for more than forty years, in every other respect a consistent Christian. A son, who, at the time referred to, was preparing for the ministry, and already licensed to preach, was spending a vacation at home—the last evening of his stay had arrived—the family Bible, as usual, is placed before him on the stand, with a request to lead in prayer. The thought occurred, that now for a year or more, whatever devotion might be felt, no voice of prayer could be heard in the family, except from the lips of strangers who should turn in for the night. The thought afflicted him, and endeavoring to use such a manner as would become him in addressing a father almost three score years and ten, he said—'Father I delight to lead in this exercise when at home, but I am affected with the thought that there is to be no more prayer here until I shall return. How is it that you have never established family prayer? I know the diffidence of your nature—I know that it would be hard to overcome it—but would it not have been attended with satisfaction to yourself, and a blessing to the family, worth a far greater sacrifice? You can ask a favor of a neighbor—to do the same thing with God, is prayer; and he greatly mistakes who thinks that the best prayer is that clothed in the most fluent language.' The old man was affected—said he knew that it was so—and then gave an account of his feelings and practice in this respect since the commencement of his Christian course. Tears glistened in the eyes of some unaccustomed to weep for sin, and the father's expression gave encouragement to hope that the suggestion would not be in vain, and that an altar would still be erected, whence incense and a pure offering should daily rise to heaven. On the following day before leaving, the son mentioned the scene of the previous evening to the minister of the place who took an opportunity to add his influence to what had been said, and it proved effectual. The

man whose voice, though for forty years a father and a professed christian, had never been heard in prayer by his children, and at the age of three-score years and ten, commences the discharge of that duty in his family, and so far as I know, never ceases until the infirmities of age render it impossible. His children, ten in number, who had not before, have since professed the religion of Christ, though I cannot say how much the father's prayers had to do with this result.

"I have digressed to mention this scene, thinking that it might perhaps meet the eye of some father in the same situation, and encourage him to adopt the same course."

Every Day Piety. There is generally more of true piety exhibited in a faithful observance of the minor duties of religion, than in those that excite the notice and applause of men. Improper motives may prompt to public duties, while those duties which escape men's eyes, and are intended only for God's observation, are not likely to be practiced by an unregenerate person. There is more piety in the devotion of Nathaniel when he bowed alone beneath the fig tree, than in all the ostentatious prayer of the phylactery- adorned Pharisee at the corners of the streets. The poor widow who modestly cast into the treasury her hard earned "mite," gave greater evidence of piety than did the wealthy Jew, whose golden coins rattled their own praise as they fell into the chest. Desire of applause—pride of consistency—dread of censure—may prompt to external devotedness, but only piety towards God can lead perseveringly and joyfully to the closet—to the chamber of affliction and poverty—to the alleys and lanes—in search of opportunities to do good. This child is dutiful who obeys his father's requirements, but that child is more dutiful who obeys his father's request in little matters, who seeks opportunities to please, and who watches for occasion to show his love. So general obedience may warrant the belief that a man is a Christian, but he furnishes greater evidence of love to God, whose full heart overlooks no little thing that may please him or glorify his name. There was no piety in Peter's burst of zeal, when he thrust off the ear of the High Priest's servant; but there was in Mary's quiet prayer when her railing tears washed the Saviour's feet. The unostentatious duties of Christianity, those that never win public applause—that only find place in the pure tenor of ordinary life, are more satisfactory proofs of the power of godliness upon the heart than any ebullitions of zeal or spasmodic starts of devotion.

Guardian Angels. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10.

How sweet the thought! We each have a guardian angel! A bright being that is always in the presence of God, watches over us—grieves when we listen to the voice of the tempter, and rejoices when we answer the luring enticements of the fallen archangel, with the words, "Get thee behind me, Satan!" How cheering are guardian angels! A little infant is gently smiling in its cradle, smiling sweetly. Look above its little bed; behold its guardian angel painting bright dreams for its sleeping hours. Ever and anon he pauses in his work, and looks down upon his little charge with tender love.

The scene is changed! The child is playing with its new-bought toys in the flowery garden. But what is that light cloud over its head, that moves when it moves, and rests when it rests? Ah! the fleecy veil opens, and in it we perceive the guardian angel. But the child has strayed near to the beautiful bush, which bears on its graceful stems most lovely white roses. The little one puts out its hand to snatch a blooming prize, but remembers the words of its mother, "pluck not those flowers, my dear, but all the others in the garden are yours." The tempter comes to whisper, "It will not be known." The child listens, and soon its little hands clasp the wished-for treasure. But what is that on the floweret, it cannot be dew! No; it is the tear of the angel—the tear of grief. Now, the disobedient little one thinks of its offended mother, and dares not go to her;—for, although she knows not of his fault, yet he cannot meet her tender love, with the pleasure he is wont to feel. "Go and confess," whispers a still, small voice. The child cannot longer wait, but running to its parent, tells of its misdeed. What light is that gleams around the head of the little penitent? It is the smile of the angel—the smile of joy.

Again look we on a different stage. The youth is in his study. The light of a lamp casts a sombre shade over the many books, and the youth seems absorbed in filling the garner of his intellect with the best of food. But fatigue and restlessness overtake him. "Oh!" exclaims he, "why do I confuse myself to these books, while others are enjoying the greatest pleasures? Why do I

spend these hours in retirement, which might be passed so pleasantly abroad?" But the youth reflects, how much more happiness will be derived from intellectual gratification than from mere sensual amusements; and he puts up a prayer to his heavenly Father to give him strength to persevere unto the end. The sun breaks through the clouds that covered the face of the angel, for he had thought he saw discontent approaching; but now, as his precious charge has bid the enemy depart, joy returns.

It is midnight. The man is pacing his room. Care is written on his forehead, and his knit brows speak of some struggle within. At last he exclaims, "I will do it! I know the hard-writing. A check is soon filled up." Oh! where is the guardian angel! His tears are falling fast over the tempted one, and his grief knows no bounds. But see the man on his knees imploring forgiveness for the thought. How happy is the angel. Who can tell of his gladness? The scene changes. The aged man is lying on his death-bed; and hovering over it, with anxious countenance, is the angel;—for the old man is trembling with fear;—but that is soon dispelled, and a heavenly smile adorns his countenance. He grasps for breath—he breathes his last, and is borne in the arms of his guardian angel to the city of his Lord.—Am. Eagle Mng.

Why did not Lazarus reveal to us what it is to die? "How is it possible," it is often said, "that one who had seen, as Lazarus did, the light and glories of the celestial world, could enter a second time into this groveling state of being, and endure with patience a change so unfriendly to his happiness? Would not his senses have been so dazzled by the brightness of the scenes he saw, that he would in this lower world meet with darkness in the day-time, and grope in the noon-day as in the night?" To this I answer, if memory be dependent on impressions made by the sentient principle upon the brain, and if the mind can, in this present state, recur to past events only by tracing them as written and recorded there, it would seem that if the spirit be for a time separated from the body, it can, upon its return to its earthly tenement, find no memorial of its experiences during the interval of its separation. The spirit, being absent, did not act upon the material organ of its manifestations. Nothing with which it was then conversant is registered. And consequently when it is reunited to the body, and brought again within the limits of that condition, in which nothing can be remembered which has not been imprinted upon fleshy tables; it would follow that all those who, like Lazarus, have returned from the invisible world must be wholly unconscious of what they saw or witnessed there. It might indeed be said that in his peculiar case, to change from heaven to earth was not loss but gain, because it re-admitted him to that presence which is better than heaven itself. But let us consider that He who sat as a familiar visitor in this humble dwelling inhabited eternity, and fills all worlds; so that to whatever region the soul of Lazarus was wafted, "He was there also." Besides, the days were numbered, and the hours were almost spent during which the blessed Jesus was to be the visible Guide and Shepherd of his flock. And doubtless this must have cast an air of melancholy over the scene before us, and mingled sorrow with that cup of joy.

Learning in the Ministry. The church of Christ, by its very constitution, is an aggressive body. It has no peace with Satan. It is an organized enemy in an enemy's hand—not idly to maintain a war of posts, but with weapons "mighty through God" to carry fire and sword into the enemy's camp. There is work enough for all whom God influences to labor for him—"the field is the world." He who has the gospel message in his soul like a fire shut up in his bones, need not wait for a scene of conflict with the enemies of the cross. It seems to us that the idea of estimating the number of ministers that we need by the number of churches, that we are able to give a man a good living, is a doctrine new to Baptists. Are we wiser than our Master? He called and educated twelve ministers before he had any church at all.

How have the Baptist churches in New England grown up! The early Baptist preachers went forth branded as schismatics and bigots, and disturbers of the peace of the churches. Amid the formalism and coldness around them, they preached with simplicity and power, the doctrines of the cross, and re-asserted the primitive ordinances of the gospel. As if by magic, churches sprung up, which preserved in their purity, the doctrines of the Bible, when heresy and defection had spread everywhere around them. Cannot the young men of our own day do what our fathers did, and suffer, if need be, what they suffered? Armed to the teeth with various learnings—trained to dialectic skill—if their hearts are

as full of the love of Christ, cannot they make equal inroads upon the empire of Satan? But various and profound learning is a tendency to destroy vigor of soul—all generous and manly and holy emotion!—No! if this be the case, from our hearts we should say, from such learning good Lord deliver us! What numbers of humble, pains-taking, self-denying ministers of Jesus Christ in our own land—what numbers of missionaries, of bold reformers—what numbers of the whole army of martyrs rise up before the memory, all proving that sanctified learning only gives largeness to the field of spiritual vision, distinctness to the conceptions of divine truth, and additional capacity to measure the height and depth and breadth of the love of Christ.—Prof. Anderson.

Prayer will bring Deliverance. Our readers will remember what is recorded in regard to the praying of the reformer, John Knox; that Mary the bloody Queen feared his prayers more than all the armies of Europe. Nor does it seem that this was a groundless fear, for we are told that while Knox and others were praying for deliverance, at the close of an earnest supplication, he arose and declared that he was already at hand. In what way it would come he knew not, but God had given him the assurance that the persecution should suddenly cease. And so it did. The company had scarcely dispersed before it was announced that Queen Mary was dead!

We know not as it would be reasonable for Christians to expect the interposition of heaven in a manner as remarkable as this in any ordinary emergency. But God is the same now that he always was; and listens as attentively to the earnest prayer of his people. The want of deliverance from our spiritual enemies—the want of glorious success in his work, results not from any unwillingness on his part to grant his aid. It is rather because there are too few who pray as did John Knox and his associates. The most of Christians are too worldly to be able to feel prevalently with God.—They do not feel their souls deeply burdened for deliverance, and plead as though they could not be denied. They do not remember the omnipotence and infinite graciousness of that being to whom they pray, nor yet the unspendable value of the blessings sought for. They need to know more of the divine promises, and be more constant and intimate with Christ in all their acts of devotion.

Let Christians walk in the fear of God, and be lively aware to their high responsibilities; let them fully understand what they are required to do, and do it with a ready mind and a willing heart; let them be fully aware of their own weakness, and yet fully persuaded of the fact that to their aid, in every good work, they may bring the help of an almighty arm, and as potent as may be the influences arrayed against them, deliverance will come in due time, and it will not unfrequently happen "that while they are speaking God will hear." If their prospects are dreadfully dark, it only calls for that kind of prayer which must bring deliverance.—Rel. Recorder.

The Life of the Christian. "He that says he believes in Jesus Christ ought to live even as Jesus Christ lived." But how did he live? In a manner so different from received opinions, that it might be said that his religion is quite opposed to that of the world. For the world has its religion, wherein all the passions of the flesh are elevated into divinities. Here is pride; but we are to follow the steps of Him who was meek and lowly in heart;—here is sensuality; but we are to conform our spirit to his who had not where to lay his head; here is independence; yet we are to resemble him who came into the world to serve, not to be served; here is selfishness; and we are to be clothed with the dispositions of him who gave his life for his friends. In a word, we must embrace a life, some of whose virtues please the world, because they are of use to it, but the general character of which wounds and condemns it. How can all this be done by him who cleaves to the approbation of the world? How, for example, shall he use his Christian liberty, who is afraid that this liberty may pass for presumption and arrogance? How shall he conform his life and his manners to evangelical simplicity, who dreads to hear himself taxed with parsimony and meanness? How shall he persevere in the exercises of Christian devotion, who dreads to see falling upon his family and upon himself some of those insulting epithets which ignorance and envy pour upon piety? A thousand considerations of this kind form themselves around him like a net which binds and imprisons him. At every step which he wishes to take, he is held back by some new fear; vexed, he surveys from the place he dares not quit, the course he ought to pursue; amidst a thousand emotions unconsciously repressed, and of repentings which exhaust the soul, he arrives at the tomb, without ever having known the joyous liberty of faith. And, even if we did not risk a departure from the path of virtue, while fol-

lowing the attractions of human glory, such a pursuit would not be less incompatible with the spirit of the gospel. In fact, there is, according to the gospel, but one rule of our conduct—the will of God; one glory to seek—the glory that comes from God. But, suppose we prefer to that glory the glory that comes from men, and content ourselves with making common cause with them, we invade the eternal rights of God, so firmly established in the gospel, by impiously erecting the tribunal of man, at the side of, and even above, the tribunal of God.—Rev. Dr. Vint.

"Ye will not come to Me." There are some men who wish to go to heaven with the understanding that they are entitled to the favor, or else not at all.—They do not feel willing to accept heaven as a boon granted by the infinite love of a merciful God, but they desire to merit it through their own good works. They will not go up to heaven's gate and plead the atoning blood of the blessed Lamb of God, as their passport into the heavenly land—the home of the redeemed, but they offer in exchange for the delights and the pleasures of eternity, the meagre catalogue of their own actions here on earth. Is it strange that their offer is not accepted? As for myself, I know what I will do when God calls my soul to judgment. I know when I shall look back upon my life, it will be fully to attempt to justify anything that I have ever done. I will turn to Christ and say, Thou hast promised to save me if I would trust in Thee, and I have trusted in Thee, and now I claim the fulfillment of Thy promise, O Lord. Here I am, and my only hope is in Thee. And then Christ will throw around me the shield of His righteousness, and I shall enter heaven, not because I am not a sinner, but because I am a sinner, loved and shielded of Christ. But if you refuse to take this Christ at his word, you reject his proffered mercies, and therefore He will reject you.—Rev. H. W. Beecher.

Devices of Error. The steps by which error gains possession of the human mind are various. Sometimes it pushes its operations in secrecy and silence. Sometimes it advances with a bolder aspect; and scarcely disguises its assaults on the bulwarks of truth. At one period it resorts to measures promising immediate success. At another, it depends on the slow result of persevering artifice. Now it aspires not beyond a temporary triumph. Now it extends its aim to permanent delusion. Now it misleads in a special instance by suggesting unsound conclusions from just and recognized principles of conduct. Now it attains its purpose by exalting a false principle into the place and sovereignty of the true. Of all the machinations of error this last though the most difficult to carry into effect, portends, when its victory is assured, the most durable and the most extensive mischief. The disease of a single branch infects but the fruit of that branch. The ill drawn aside from the main current, is alone polluted by the impurities of the channel into which it is diverted. Is the whole produce to be corrupted? Canker the root. Is the whole stream to be tainted? Poison the fountain.—Gibson.

A Beautiful Thought. Life is beautifully compared to a fountain fed by a thousand streams, that perish if one be dried. It is a silver cord twisted with a thousand strings, that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth, and the atmosphere whence we draw the breath of life, is impregnated with death, health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall, perhaps, give the next fruitless warning to the world.

To think well, or to have a good opinion, or an excellent or a fortunate understanding, entitles us not to the love of God, and the consequent inheritance; but to choose the ways of the Spirit, and to relinquish the paths of darkness, this is the way of the kingdom, and the purpose of the gospel, and the proper work of faith.

We cannot build too confidently on the merits of Christ, as our only hope; nor can we think too much of the mind that was in Christ, as our great example.—Cecil.

Christian Secretary.

HARTFORD, FRIDAY, JUNE 18.

We made arrangements with a friend from another town to furnish us with the doings of the Convention, and waited until Wednesday afternoon, the time for making up our paper, for the letter, when we received a line from him informing us that he should not be able to furnish the account, his time having been otherwise occupied. The members of the Convention know that we were so much engaged with other business, during the meeting, as to forbid the idea of giving anything like a full report of the proceedings, especially when the fact is taken into consideration that at this late moment we have but a very few minutes to do it in. We are sorry to disappoint our friends, but under the circumstances it is unavoidable. We shall endeavor to give some further particulars in our next.

The Convention.

The twenty-fourth anniversary of the Connecticut Baptist Convention was held with the Baptist church at Deep River, June 8, 9, and 10. The officers elected for the ensuing year, the President, Rev. J. S. Swan, having declined a re-election, are as follows:

Rev. ROBERT TURNBULL, President.
W. G. HOWARD, Vice President.
E. CUSHMAN, Secretary.
WARREN GRISWOLD, Treasurer.
CHAUNCEY G. SMITH, Auditor.

Trustees—D. Ives, J. S. Swan, G. Road, A. Gates, B. Cook, C. S. Weaver, A. Parker, A. E. Denison, Wm. Reid, H. R. Knapp.

Two new churches were received; one at Brookfield, the other at Windham Centre.

The annual sermon was preached on Tuesday evening to a crowded house, by Rev. J. S. Swan, from Numbers xiv. 8, "If the Lord delight in us, then he will bring us into this land, and give it us." It was a seasonable and timely discourse, adapted to the occasion, and was listened to with unusual interest by the entire congregation.

Wednesday, P. M., Domestic Missions, Home Missions, and the Bible cause were discussed. Among others, Bro. J. Peck and I. R. Steward addressed the meeting. A collection of \$35 was taken for the benefit of the Mission church in New York, of which Eld. Steward is pastor.

Wednesday evening the subject of Foreign Missions was considered. The committee to whom the subject was referred, having reported, the resolutions were discussed by Rev. O. Tracy, Swan, Consoles, and others, and a collection for Foreign Missions amounting to \$19.00 was taken.

The meeting was very fully represented, and the utmost harmony prevailed throughout. The remark was made by many of the delegates that it was the pleasantest meeting of the Convention they ever attended. The business was closed on Thursday at noon, and after a solemn prayer by Rev. D. Ives of Suffield, they separated with feelings of mutual regard, strengthened, we have reason to believe, by the social and friendly interview which they enjoyed while assembled together.

We cannot omit to mention the kind attention of our friends at Deep River on the occasion. Every thing that could render the visit pleasant and agreeable was most cheerfully done. The only difficulty which some of us experienced was in deciding where we should take our lodgings, so numerous and pressing were the invitations of our friends. The choir of singers, an excellent one by the way, deserve praise for the promptness with which, for three days, they so punctually attended the meetings.

Many of the delegates visited Deep River for the first time, and were very agreeably disappointed in finding a large and beautiful village of handsomely painted houses, paved walks, tidy gardens and a miniature Hoboken in the back ground.

Everything went the appearance of industry and thrift; and we were told that there was not a vagabond or an idler in the village, every body was busy, and if a drone came to come that way he was obliged to leave for want of company.

The next session of the Convention is to be held with the 2d Baptist church in Suffield—Rev. E. T. Hiscox of Norwich, his alternate.

Education Society.

The Connecticut Baptist Education Society held their anniversary at Deep River, the 9th inst. The Report of the Board was read by the Secretary, Bro. Cushman, and unanimously ordered to be printed. It is a sensible document, and worthy not only to be read, but marked and inwardly digested by all our churches.

Of their beneficiaries, one has ceased to receive their patronage, as he has been ordained to the work of the ministry in a neighboring State; two have been transferred to the Northern Baptist Education Society, as they are pursuing their theological course at Newton.

The Society have now under their auspices four young men of hopeful promise. Of these, two are members of Trinity College, one is at Brown University, and the other, a colored brother, is at New Hampton, N. H.

The annual election resulted in the choice of Rev. A. G. PALMER, President.
Rev. G. ROBINSON, & Vice Presidents.
Rev. H. MILLER, Secretary.
Rev. J. R. STONE, Treasurer.
J. W. DIMOCK, Esq., Treasurer, and Rev. Messrs. E. Cushman, L. G. Leonard, R. K. Bellamy, R. Turnbull, W. G. Howard, Trustees.

Several changes were occasioned by the connection of brethren with the official responsibilities of the Convention.

The Society, from its relation to the Institution at Suffield, elected the requisite number of Trustees, and accepted the annual report of its affairs, which are now highly encouraging.

Besides the accustomed business of the Society, several resolutions were passed, after being ably and happily advocated by ministering and other brethren, among whom we remember the names and remarks of Father Peck, H. Wooster, S. D. Phelps, O. Tracy, L. G. Leonard, I. R. Steward, J. H. Mather, G. Robinson, &c.

The addresses of Bro. Phelps, a former beneficiary, now pastor of the First Baptist church N. Haven, and of Bro. Steward, whose praise is in all the churches that know him, were peculiarly interesting and affecting. The first testified to the importance of this Society, from the advantages it had already furnished him, in thus being made a ripe scholar and an able minister; the other plead for

its interests and objects as heartily, from a consciousness of his deficiencies—deficiencies which education would have prevented, and thus made him more able still than he now is. This argument for ministerial education is a strong one—less so, from its special application. Bro. Steward is one of our best and most successful preachers, and by his earnest piety and naturally vigorous, gigantic mind, has won for himself a high place in the estimation of the public. But he himself feels that he might have done a much better work, if he had enjoyed the advantages this Society helps to secure—nay, that much of his present power and efficiency is owing, somewhat, to the indirect influence of this same organization, through the young men it has educated.

All the services of this Society were exceedingly interesting, and will doubtless be long remembered. Brethren, let the cause of Ministerial Education, and the interests of the Suffield Institution, have a larger place in your hearts, your prayers, and your patronage.

Pulling Down the Church.

It is comparatively easy to destroy the influence of the Church over the hearts of the impenitent, by disparaging her, and dwelling on her faults in a sneering, contemptuous tone and style. But when this is done, what also shall we substitute in the place of that which we have destroyed? Would that all who are engaged in this bad work had, if not grace, at least, wisdom to foresee the dreadful consequences of their conduct! When the restraints of the Church (imperfect as she is) are once taken off from the unconverted, they give themselves up without concern, to the pursuit of this world. It is marvellously pleasant to them to hear God's professed people derided and derided. There is no opiate like it for a troubled conscience.—Ohio Observer.

It is a lamentable fact that there are professing Christians who are in the habit of speaking against the Church which they profess to love, who seem to take pleasure in pointing out her faults, but are seldom, if ever known to be engaged in striving to heal those faults and to build up the Redeemer's kingdom. They seem to take it for granted that they are good enough themselves, and have nothing else to do but to talk of the faults of others.—If a member of the church has been guilty of some improper conduct, these busy bodies are the first to find it out, and instead of going to the erring member and telling him of his faults, as the Bible directs, they will take a directly opposite course by spreading them all over the church and as far thro' the world as they possibly can.

The thought never seems to enter their hearts that they are inflicting a positive wound upon the cause of Christ—that if every other member should adopt the same course which they are pursuing themselves, the Church would virtually cease to exist—that it does in fact cease to exist just so far as their influence is concerned. They seem to forget that they have publicly professed themselves to be the meek and lowly followers of Jesus Christ, whose sole object while here on earth was to do good, and who commanded his disciples to follow him. They seem to forget all this and appear to devote themselves to a single object—that of destroying the influence of the Church over the world. A careless word, or even a contemptuous look from a professed disciple of Christ may be sufficient to produce in the mind of an impenitent sinner impressions that will never be eradicated—impressions that may settle his destiny forever; and yet they are regardless of all this in their eagerness to talk of the failings of some unfortunate member of the church. The number of persons who are in the habit of indulging in this business, is, we have reason to believe, comparatively small; but the influence which they exert upon the impenitent is so great that it can never be fully estimated in this world. Yet they go on regardless of consequences, and without even stopping to ask themselves, "what is to be substituted in the place of that which they have destroyed?" If the members of the church as a body would refuse to listen to the idle tales of these tattlers, it would prove a healthful influence upon them; and perhaps prove the means of curing them of their folly.

France.

From the New York Recorder.

AUGUST, May 13, 1847.
REVEREND AND DEAR SIR:—You kindly requested me on my departure from my native land, to furnish anything for the New York Recorder which I might deem to be interesting to your readers. My numerous avocations have hitherto prevented me from complying with your request.—I now take the liberty, however, of sending to you the enclosed letter, addressed to me by the author of the "Piedmontese Envoy," "The Philanthropist," &c., which I earnestly hope may tend to awaken American Christians to more zealous and persevering exertions in behalf of France.

Switzerland and the religious world have experienced a heavy loss in the death of that brilliant luminary of the Christian Church, the Rev. Alexander Vinet, who died on the 4th inst. After remaining here a short time, I depart for Lyons and Geneva.

Yours in Christian esteem, R. ELTON.
Rev. S. S. Cutting.

PARIS, April 29.

MY DEAR FRIEND:—You know the interest I feel in the evangelization of France, and the strong conviction I entertain that the Christians both in my country and in yours, are not sufficiently alive to the importance of this field of missionary labor. I am desirous, therefore, of obtaining your aid in exciting our American friends to expend a larger portion of their distinguished missionary zeal upon a field which invites, and will abundantly repay, immediate culture. May we not regard these two conditions as providential indications, in selecting out of the "field" of the "world," our sphere of duty? The records of the Paris *Société Evangelique* will abundantly prove the first position, that France invites our efforts. Very numerous applications from various communes in different parts of the country, urgently entreating that Protestant worship might be established among them, and the committee, from the low state of their funds, have said with regret amounting to anguish,—"No; we shall soon be compelled to relinquish some of our present stations, and it is utterly impossible we can undertake new ones." Their indefatigable Secretary, M. le Pasteur Audebert, of the Taubert Chapel, has visited England twice during the past year, with a view to obtain aid, and though his efforts have not been entirely without success, yet the urgent claims of Ireland upon our humanity, have rendered the season unpropitious for his object, though its importance is increasingly felt among us. The revived zeal of the Romish Church, and of its la-

test offspring, Puseyism, may well call forth some reflections upon our past neglect, when this fine country was first open to missionary exertion during the reign of Napoleon. If at that period England and America had diverted some part of the current of their Christian zeal into this land, it is probable that ere this, Romism would have been smitten with a stroke which would have prevented the power of reaction. I would, however, refer to the past, only as a stimulus to present activity. The revival of evangelical truth among the French Protestants during the last twenty years, has led to results of the most encouraging nature, the cheering details of which we heard at the anniversary that we attended through the past week.

How much I wish that a large body of Christians from our respective countries, could have looked upon (for they would not have found room to stay) the large and attentive audience that crowded the chapel Taubert, at the anniversary of the *Société Evangelique*. Reflecting upon the period when infidelity reigned over superstition, and Protestantism had only a "name to live" but "was dead," how would they have rejoiced to hear of numerous congregations gathered around the standard of the gospel, and of an open field almost everywhere, for the proclamation of the truth. When they heard that the want of laborers to occupy the land, and still more, of pecuniary support, were the chief obstacles to the entire evangelization of France, surely they would have felt, as I did, this semi-idolatrous country is now one of our most important spheres of missionary effort. Easy and inexpensive to cultivate, it will soon bring a rich increase, and its converts, at no distant period, will take their place among the missionaries to entirely heathen lands.

The *Société Evangelique* is doubtless well known in the United States, though perhaps all the Christians there may not understand the liberal and Christian basis upon which it is founded. It supports evangelists, colporteurs, and schoolmasters, without distinction of sect or opinion, leaving each at full liberty to profess his own views on minor points. It does not, however, maintain such as incur the stigma of heresy, but rather, by the aid of the *pastors of churches* leaving them to the support of their own flocks; but as evangelists, they are, as far as I can learn, at liberty to baptize either believers or children, and to administer the Lord's Supper to their converts, according to the forms they approve. The zeal and economy with which the affairs of this society are conducted, have secured the confidence of English Christians, and there are now two societies in London, who aid the evangelization of France, by remitting funds to the kindred evangelical societies of Paris and Geneva. As agents for the work are to be found in Switzerland and in France, it can be most efficiently conducted by committees on the spot. The Paris society has now special claims upon the friends of voluntary churches in the two countries which we have the happiness to call our own, for its resources in France have been, and are likely to be, lessened by the recent formation of a society called *Société Centrale Protestant de France*. This has been established exclusively by the Protestants who receive State pay, and for the purpose of extending their own national church. Some of the ministers of that church continue to ally themselves with the *Société Evangelique*, but the majority regard it as *no dissenting*. Alas! that they should be so blind to the Anti-Christ of their own sect,—its State alliance. The fact throws the old society, whose claims I have endeavored to plead, more entirely upon the liberality of the United States and upon the dissenters of England, who should be the promoters and defenders of the only true religious freedom.

Hitherto I have delayed, though by no means forgotten, to refer to those efforts in behalf of France, by which the Baptist American Missionary Society is so honorably distinguished. They have perhaps suffered some disadvantage, from the impossibility of selecting for themselves at this distance, the agents they have employed; yet they have already begun to reap, and are likely to do so still more abundantly, through the recent persecution of their admirable missionary Lepoide. His visit to me last week when you were present, I can never forget. His humble yet ardent spirit, devoted zeal, and unflinching adherence to his principles, appeared to me worthy of the days of martyrdom. The Protestants of France have honorably distinguished their Christian charity by the interest they have taken in the case of this interesting evangelist, whose peculiar views as a Baptist are yet new in France. But his persecution will doubtless have its natural result,—that of calling attention to his peculiar opinions, and diffusing them among French Christians. Here, too, this Scriptural view of an important ordinance is not likely to have its influence restrained, by its being made a sectarian barrier. The great principles of evangelical truth are at present supreme among the most eminent Christians of this country, and separation on account of lesser points is rather dreaded than desired. All that is necessary, I believe, to the dissemination of our opinions in this country, is that they should be represented by a few more ministers of talent and education, endowed with M. Lepoide's spirit. This can be secured by an enlarged outlay from the resources of our denomination, either through the *Société Evangelique* or by the continued efforts of our Missionary Society. In either of these cases, ministers holding our opinions will not fail of support, for even if the constitution of the former society were, like the laws of France, more free on parchment than in practice, funds derived from Baptists must weigh with the committee in employing Baptists, supposing, of course, that such candidates were in higher respects suited to their work.

As soon as the necessary funds are procured, an institution will be opened at Paris, which is now peculiarly necessary.—A Theological School intended to prepare young men of respectable talents for the office of evangelists, by a short course of instruction. Many such young men are to be found now among the converts, whose zeal and talents qualify them for the ministry, but who want that degree of general and theological instruction, required to render them useful and influential. You do not remember that M. Lepoide spoke of one excellent and able young man, who was an assistant in his labors, and a sharer in his persecutions.

This allusion to "persecutions" may appear to contradict the assertion that France is open to evangelical efforts. As far, however, as the Charter is the guaranty of religious liberty, that highest right of man is possessed here. But the bigots who are not yet extinguished, try to misapply other laws, originally enacted against political associations, also sometimes content that the Charter secures the right of promulgating their doctrines only to the old sects, such as the Reformed and Lutheran churches.

On this ground it was contended in the recent case of M. Lepoide, that the Baptists were no part of the Protestant body, but of a *secte* nature, which must not be propagated in France. The eloquent advocate on behalf of this *secte* and *monstrous* *secte*, M. de Brocard, when these good men were tried in the *Cour Royale d'Amiens*, was at no loss for proofs, drawn both from America and England, of its respectability in numbers and in talents, and of its ancient origin, though he did not trace it, as I hope many French Christians will hereafter do, to the era of the divine Founder of our faith. If the enemies of our opinion had wished to draw public attention to them, they could not have adopted a better plan than this trial supplies. It has found a prominent place in all the Protestant newspapers, and the whole proceeding, forming a good sized pamphlet, is published, and cannot fail to be extensively read, on account of the above mentioned speech of M. de Brocard, which is a very lucid, eloquent, and philosophic exposition of the principles of true religious liberty. An appeal from the unfavorable decision of the Court of Amiens has been made to the Supreme Court at Paris, and will be tried in a few weeks. May it please God to grant that religious liberty in France may then obtain a new triumph.

I trust there is no reason for the fears M. Lepoide appeared to entertain, that your Missionary Society would lessen its efforts in this country. I wish they could have witnessed his pious fervor when, laying his hand on your arm, he said,—"Cher frere, when you return to America, entreat our brethren there to have compassion on our poor France. They speak of strong claims in China and among the Karens, but beseech them not to forget the perishing millions of France, where there is also a great work for them to do." Truly, the more I see and hear of the semi-idolatry and gross infidelity of this fine country, the more I feel the force of such an appeal.

I felt as though I could breathe more freely when I left this heathen temple to go to a true house of God, in a near street. Through the Divine blessing upon the efforts of the *Société Evangelique* during the past two years, a congregation amounting sometimes to 200 or 300 has been gathered in a neat place of worship, and about forty persons are considered to be truly converted, some of whom have suffered from family persecution and loss of profitable situations. Their present minister, M. Bertholet, is a very fervent and faithful preacher, and conducts the worship in the mode we adopt in dissenting churches in England. This excellent man, when speaking of the claims of France upon the friends of missions, mentioned some instances of unbelief which he had met with in the villages, so gross as almost to excite credulity; such as professing to believe that the sun was God. Let not, then, the missionary societies of the present day neglect the *modern Athenians*, because they are highly civilized, and have two forms of idolatry, one of which calls itself by the name of an "unknown" Redeemer.

The place where I now am, Auxerre, is another encouraging example of the recent introduction of Protestant worship, through the zealous exertions of an English lady, a Baptist, who was detained here some years since by illness, and was thus led to use exertions to send the gospel here, which she has been able to accomplish by remitting the subscriptions necessary to enable the *Société Evangelique* to support a minister, and to hire a large assembly-room for the worship.

I must not lengthen this letter farther, than to express the hope that you will be able to increase the interest of your countrymen in the evangelization of France, and will now subscribe myself, Yours very truly, P.

REVIVALS.—We learn from Zion's Advocate that the Baptist church in New Gloucester, Maine, is enjoying a season of refreshing from the presence of the Lord. The pastor, Rev. J. Ricker, expected twenty during the month of May, and others were expected to follow soon. The whole church has been thoroughly revived, and a spirit of childlike confidence and holy importunity has seemed to have entered possession of the mass of the professors. A most delightful spirit of harmony has also prevailed between different religious denominations.

On this ground it was contended in the recent case of M. Lepoide, that the Baptists were no part of the Protestant body, but of a *secte* nature, which must not be propagated in France. The eloquent advocate on behalf of this *secte* and *monstrous* *secte*, M. de Brocard, when these good men were tried in the *Cour Royale d'Amiens*, was at no loss for proofs, drawn both from America and England, of its respectability in numbers and in talents, and of its ancient origin, though he did not trace it, as I hope many French Christians will hereafter do, to the era of the divine Founder of our faith. If the enemies of our opinion had wished to draw public attention to them, they could not have adopted a better plan than this trial supplies. It has found a prominent place in all the Protestant newspapers, and the whole proceeding, forming a good sized pamphlet, is published, and cannot fail to be extensively read, on account of the above mentioned speech of M. de Brocard, which is a very lucid, eloquent, and philosophic exposition of the principles of true religious liberty. An appeal from the unfavorable decision of the Court of Amiens has been made to the Supreme Court at Paris, and will be tried in a few weeks. May it please God to grant that religious liberty in France may then obtain a new triumph.

I trust there is no reason for the fears M. Lepoide appeared to entertain, that your Missionary Society would lessen its efforts in this country. I wish they could have witnessed his pious fervor when, laying his hand on your arm, he said,—"Cher frere, when you return to America, entreat our brethren there to have compassion on our poor France. They speak of strong claims in China and among the Karens, but beseech them not to forget the perishing millions of France, where there is also a great work for them to do." Truly, the more I see and hear of the semi-idolatry and gross infidelity of this fine country, the more I feel the force of such an appeal.

I felt as though I could breathe more freely when I left this heathen temple to go to a true house of God, in a near street. Through the Divine blessing upon the efforts of the *Société Evangelique* during the past two years, a congregation amounting sometimes to 200 or 300 has been gathered in a neat place of worship, and about forty persons are considered to be truly converted, some of whom have suffered from family persecution and loss of profitable situations. Their present minister, M. Bertholet, is a very fervent and faithful preacher, and conducts the worship in the mode we adopt in dissenting churches in England. This excellent man, when speaking of the claims of France upon the friends of missions, mentioned some instances of unbelief which he had met with in the villages, so gross as almost to excite credulity; such as professing to believe that the sun was God. Let not, then, the missionary societies of the present day neglect the *modern Athenians*, because they are highly civilized, and have two forms of idolatry, one of which calls itself by the name of an "unknown" Redeemer.

The place where I now am, Auxerre, is another encouraging example of the recent introduction of Protestant worship, through the zealous exertions of an English lady, a Baptist, who was detained here some years since by illness, and was thus led to use exertions to send the gospel here, which she has been able to accomplish by remitting the subscriptions necessary to enable the *Société Evangelique* to support a minister, and to hire a large assembly-room for the worship.

I must not lengthen this letter farther, than to express the hope that you will be able to increase the interest of your countrymen in the evangelization of France, and will now subscribe myself, Yours very truly, P.

REVIVALS.—We learn from Zion's Advocate that the Baptist church in New Gloucester, Maine, is enjoying a season of refreshing from the presence of the Lord. The pastor, Rev. J. Ricker, expected twenty during the month of May, and others were expected to follow soon. The whole church has been thoroughly revived, and a spirit of childlike confidence and holy importunity has seemed to have entered possession of the mass of the professors. A most delightful spirit of harmony has also prevailed between different religious denominations.

The church in Calais is also enjoying a revival. Sixteen have been baptized; others are enquiring the way of salvation, and others still are expected soon to follow their Saviour in baptism.

REVIVAL INTELLIGENCE.—In Nantucket, Mass., on the first Sabbath in June, ten more were received into the church, nine by baptism.

FALL RIVER.—A communication from Rev. A. Bronson, in the Reflector, states that seventy-three have related their experience, sixty-five of whom have been baptized and received into the fellowship of the 2d Baptist church in Fall River, Mass. The remainder he was expecting to baptize the first Sabbath in June. About one hundred have been converted during the revival, some of whom have united with other churches.

The Baptist Banner reports a revival at Mount Zion church, Platte county, Mo.; eighteen converted, fifteen baptized, and the writer states that Elder A. P. Williams and himself, within the last three months, baptized ninety persons in the same county.

The Biblical Recorder states that thirty-four had united with the church in Keamsville, N. C., by baptism.—Bap. Reg.

REVIVAL IN TROUSBURG.—I believe that Christians always rejoice when they see the work of the Lord revived, and the cause of the Redeemer's kingdom built up. Last winter after much prayer to God, the people in Trousburg concluded that it would be profitable to hold a protracted meeting, as there were those who were anxious about their souls' salvation. We accordingly commenced a union meeting, in which all denominations united and labored. The Methodist minister and myself preached alternately. We continued our meetings about three weeks, and the labors seemed to be blessed. There were a goodly number who, we have evidence, were truly born again. I have had the pleasure of leading eleven willing converts down into the water, and we expect more to follow shortly.

Yours in gospel bonds, Wm. G. RAYMOND.

DECREASE OF MEMBERSHIP IN THE METHODIST CHURCH.—The Christian Advocate and Journal states that the statistics of the late session of New York Annual Conference show a decrease in the membership of the churches within its limits of thirteen hundred and twenty-eight; and that the reports from the whole number of Annual Conferences heard from, which have held their sessions

this year, show the aggregate loss to be four hundred and ten. A majority of the Conferences are yet to be heard from, so it is not yet known what the result will be throughout the entire church. The New York Conference passed a resolution appointing the third Friday in June as a day of humiliation, fasting and prayer in view of the low state of religion in the Conference and for an outpouring of the Holy Spirit.

BISHOP RHESE.—Some six or eight years ago, a Romish Bishop named Rhese, presided over the diocese of Detroit. He disappeared very suddenly and has never been heard of since. A bishop has been sent to Detroit as a substitute, not as a successor of Mr. Rhese. It is now rumored that he was called to Rome by a friendly letter, and that he has been detained there ever since, on charges preferred against him by certain vicious priests that had been rebuked by him on account of their vices. His long absence has awakened an interest in his behalf, and an investigation has been made in order to ascertain whether he was an American citizen; the result showed that he was a foreigner by birth, and had never been naturalized. Had it been proved that he was an American citizen, measures would have been adopted to procure his release through the interference of our Government. The supreme control which the Pope exercises over his clergy, may account for the fact that so few of them are ever naturalized in this country; for, were a citizen of the United States detained as a prisoner at Rome on account of his religious principles, it might cause a very serious difficulty between the two powers.

Recognition.

The Rockpoint Baptist Church at Southold, L. I., was publicly recognized as a church of Christ on Wednesday, the 2d inst. The order of exercises was as follows:

Reading the Scriptures and prayer of invocation by Rev. E. Denison.
Sermon, by Rev. J. Squier, from Ps. 137: 5, 6.
Prayer of recognition, by Rev. W. C. Walker.
Hymn of fellowship, by Rev. E. Denison.
Address to the church and congregation, by Rev. S. B. Bailey.
Prayer and benediction, by Rev. E. Denison.

By order of the Council,
E. DENISON, Moderator.
W. C. WALKER, Clerk.
Myrtle, June 11, 1847.
New York Recorder please copy.

Roman Catholic Decree.

At the recent Roman Catholic Council held in Baltimore it was decreed that no member of the Romish Communion should belong to any secret society whatever, under pain of excommunication. The Romish Council is the highest ecclesiastical tribunal in the United States, and its decrees are of course binding upon all their members. If carried into execution it will strike a heavy blow upon secret societies.

MISSIONARY INTELLIGENCE.—Late intelligence from Burmah states that fourteen hundred converts are awaiting baptism on the field of the Rev. Mr. Abbot's labors in Burmah. Surely there is reason for the most undecided and doubting friend of the missionary enterprise to thank God and take courage.

The whole number of natives received into the churches at the Sandwich Islands from the commencement of the mission, is 33,198; of these 5,455 have died, and about the same number are under censure; making the present number of church members in regular standing, nearly 33,000; the number admitted during the past year is 1,789.

The Nestorian mission is said to be in a very prosperous condition. The Female Seminary at Oromiah was enjoying a revival of religion at the last accounts.

DEATH OF DR. VINET.—We learn by the foreign correspondent of the Christian Watchman that Dr. Vinet, "the Chalmers of Switzerland" as he has been styled, is no more. The American public are acquainted with his writings through the translation of Rev. Mr. Turnbull.

CALIFORNIA.—Intelligence up to April 3d has been received at St. Louis, via Santa Fe, which represents things as being in a bad condition there. Capt. Price had 250 men on duty, which are described as a military mob without discipline. The morals of the place are horrible. The soldiers daily commit the most open violation of all law, and insult and injure the Mexican people in every possible manner; while some of the officers are equally guilty with the soldiers. Gambling halls are kept up. Twelve executions have taken place for murder.

YALE COLLEGE.—We learn that the Rev. Dr. Adams of New York has been invited to deliver the annual address before the Alumni of Yale College at the next commencement, and that he has accepted the invitation.

ORDINATIONS.—Mr. Johnson was ordained as a minister of the gospel at Calais, Me., on the 3d inst. Sermon by Rev. J. S. Eaton, of Portland. Bro. Johnson and wife go out as missionaries to China by the vessel that sails.

Mr. George P. Mathews was ordained to the work of the ministry at Liberty, Me., on the 3d inst. Sermon by Rev. L. B. Allen.

Rev. H. B. Cliff, late an agent of the American Foreign Bible Society, has accepted a unanimous call from the Baptist church in Littleton, Mo. to become their pastor.

The reader is referred to the advertisement of Gordon & Co. in another column. From what we have seen in Liverpool and New York papers respecting this movement, we are of opinion that the plan to settle a large tract of uncultivated land lying in one of the oldest states in the Union, which by its easy access to a market, must render it valuable as soon as the farms are brought under cultivation, will succeed, and that large numbers of substantial English and German farmers will embark in the enterprise. We believe the company to be composed of responsible men. Further particulars may be learned on application at this office.

Agents.

Rev. R. O. PUTNEY is appointed agent for the Christian Secretary in Eastford.
Rev. Wm. P. PATTERSON, New Britain.
Mr. JAMES AVERY, Windham.
Rev. A. E. DENISON, Wallingford.
Any business relating to the Secretary may be transacted with these gentlemen in the towns where they respectively reside.

Rev. Dr. CHURCH has accepted the call of the North Baptist church in Newport to become their pastor.

New Publications.

"THE PRESENCE OF GOD IN HIS CHURCH." We are indebted to Mr. H. S. Parsons, the publisher, for a copy of a sermon by Rev. Samuel Farrar Jarvis, D. D., LL. D., &c., preached in St. John's Church, Hartford, Sunday, May 30, 1847, at the ordination of the Rev. A. Jackson. To which is prefixed "the author's vindication of his Chronology from the aspersions of Prof. Kingsley, in the last April number of the New Englander." In Dr. Jarvis' Chronology, and the "aspersions" of it by Prof. Kingsley, we take but little interest and shall leave them to settle the difficulty between themselves, simply remarking, that Dr. J. in his "Vindication" informs his readers that, "The two doctrines of Apostolic succession and the Real presence," are in his view inseparably united.

From the doctrines advanced in the sermon we dissent—or more properly speaking Dr. Jarvis dissents from us; for he takes an unscriptural view of the doctrine of the Real presence, and Apostolic succession. He dissents from us too, when he maintains that the "Protestant Episcopal Church" of America, (See Prayer Book) is the Catholic Church. We hold that the Baptist, is the true Catholic Church, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. He dissents from us when he maintains that the Oxford movement has been in reality a blessing to the Church of England, for we never believed that a movement which has been the means of inducing hundreds, perhaps thousands, to unite with the Roman Catholic church could prove a blessing to the church they left. Dr. J. further dissents from us, when he denies that we, (the Protestant Episcopal Church in the United States) have had any participation in this Oxford movement. To a mere looker-on it is easy to see that this Oxford movement has had a very remarkable effect upon the Episcopal Church in this country, and that she has so far participated in it as to follow in its wake until some of her most distinguished divines wish to drop the old cognomen, "Protestant Episcopal Church," by which she has so long been known, and assume that of the "Catholic Church." But we have pursued this subject far enough, and leave it here simply adding that "The presence of God in his Church" is a very good Puseyite sermon.

WASHINGTON AND HIS GENERALS, Baker & Scribner.

The second volume of Mr. Headley's book is before us, and from a somewhat hasty perusal of its contents appears to be a still more interesting volume than the first. It contains sketches of the history and character of Major Generals Greene, Moultrie, Knox, Lincoln, Lee, Clinton, Sullivan, St. Clair, Marion, Sterling, Lafayette, De Kalb, Thomas, McDougall, Wooster, Howe and Parsons. A single chapter is devoted to the Brigadier Generals, their number being so great that it was found impracticable to devote a chapter to each separately. A very interesting biography of Com. Paul Jones also accompanies the work. The life-like and thrilling descriptions with which Mr. Headley portrays his characters do not constitute the chief merits of his book. He has endeavored, and we think successfully, to paint the characters of his heroes as they are. Arnold, who has only been known to the great mass of the people as a compound of all that is vile, is here represented in his true character; the causes of his treason are fully brought out, and his whole history fairly related. This trait in the author, is one which imparts to his writings peculiar value. It is too often the case that biographers attempt to cover up the faults of the men of whom they write and to extenuate their virtues and noble deeds. "Speak of me as I am," said a distinguished poet, and this is just what Headley has done by "Washington and his Generals."

Portraits of Greene, Moultrie, Lincoln, Lee, Sullivan, Marion, Lafayette, and Paul Jones, ornament the second volume. For sale by E. Hunt.

THE BIBLE NOT OF MAN. An Tract Society. An able argument, by Rev. Gardiner Spring, D. D., in favor of the Divine origin of the Sacred Scriptures, drawn from the Scriptures themselves. The "internal evidences of the Bible" are discussed in the usual clear and forcible style of Dr. Spring, and the arguments presented in a manner so convincing that even a skeptical mind cannot fail to see the beauty and divine authenticity of the Bible. We wish it a wide circulation, especially in these days of unbelief and semi-infidelity. For sale by Charles Hosmer.

[illegible]

burial, her father was found to his great surprise had been opened by